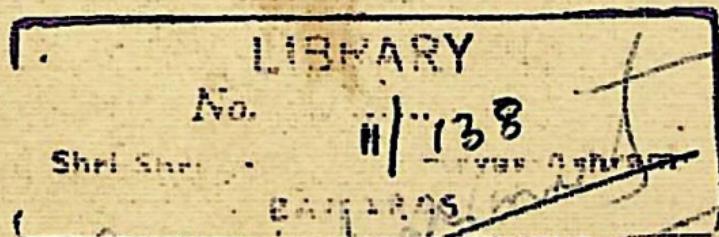


WAY TO TRUTH OR QUEST OF THE SELF



SREE SREE BABA
NARENDRA NATH BRAHMACHARY

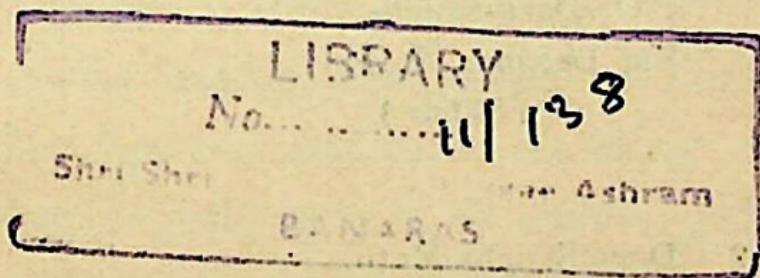


WAY TO TRUTH OR QUEST OF THE SELF

Translated from Original Bengali

By

Sri Dinanath Dutta



SREE SREE BABA
NARENDR A NATH BRAHMACHARY

Price Re 1/- only

Publisher :

Dr. Malay Bhushan Bhattacharyya

M.B., B.S., D.O.M.S.

Printer :

Sri Gour Hari Das

Taraknath Press

2, Shibdas Bhaduri Street

Calcutta-4

To be had of—

1. Deva Sangha Math.

P.O. Deva-Sangha

Via Deoghar. S. P.

(Bihar)

2. Deva Sangha Math.

P O. Barabahera

Via Konnagar

(Hooghly)

3. Mahesh Library

2/1, Shamacharan Dey Street

College Sq. Calcutta

LIRRARY

No.

REFRED

PREFACE

To the English Version.

The original Bengali version of the book entitled "Sattyer Path Ba Amir Sandhan" has been very well received by the public and is now running through its third edition. Its Hindi version has also been widely acclaimed. This has encouraged us to bring out this English version, so that a wider circle of readers may have a glimpse of the true religion of the 'Rishis' of this holy land. Sree Dinanath Datta with the help of Sri Debendranath Banerjee and Sri Nakuleswar Indu undertook the task of this English translation.

These disciples of Sree Sree Baba
deserve our hearty congratulations and
blessings of the most respected author
of this valuable book.

Dol Purnima
1371 B.S.
(1965 A. D.)

Sri Malay Bhushan
Bhattacharyya
(Publisher)

PUBLISHER'S NOTE

(As in the original Bengali Edition of
1935 A. D. Abridged.)

Some messages of Brahmachari Shreemat Narendranath are published to-day, this being his second book under the title of "Sattyer Path Ba Amir Sandhan" "*Way to Truth or Quest of the Self*". In his first book named "Sadhanar Grihe" the realisations of his life, gained by dint of his austere meditation, have been described in pretty details. In the very prime of youth when this devout ascetic left behind all the desires for worldly prosperities, affectionate mother and loving relatives and renounced the world with the hope of acquiring knowledge of the 'Self', he attracted the notice of many.

His unbounded vigour, uncommon high spirits and indomitable perseverance

to observe the canons of ascetic life and strong death-defying determination to attain the knowledge of 'Brahman' raised high hopes in their minds about his future life. Through the grace of God, Narendranath obtained a "Satguru"—a worthy spiritual preceptor, realised his heart's desire and fulfilled their expectations about his future life. Through the blessings of the great Guru, Narendranath today is a great saint, having had his object realised. Many youths and aged people have taken refuge at his feet to lead a divine life. He too, without consideration of the strains on body and mind is working hard ungrudgingly for their welfare. It is for them that he has attempted in this booklet to throw some hints on the course through which our life is to be conducted, so that there may be revival of the true religion of

the "Rishis"—sages, which is now about to be extinct.

Though yet young, Narendranath today is a master of divine knowledge. The fact that saints like him do not take refuge in secluded places to be engrossed in deep meditation for their own benefit and ungrudgingly engage themselves to propagate their acquired knowledge for the benefit of the humanity at large bespeaks of their noble heart and strong desire to do good to the world.

He got the inspiration to write this book on the night of "Shibaratri" while he was staying at Darbhanga in the house of Sree Tarakdas Roy Choudhury M. B. The Brahmachari used to dictate under inspiration and Tarak Babu used to record it. In this way the major portion of the manuscript of the book was prepared.

My earnest request to the young aspirants, eager to begin divine life, who are the future hopes of the country, is that you should respectfully accept the truths established in this book and would be enthusiastic to follow the course expounded here-in for attaining divine life. Then only you will fulfill to some extent the high hopes which inspired the venerable writer in bringing out this book. We shall consider our labour amply rewarded if the generous readers read the book with faith and devotion.

Guru-purnima

1342 B. S.

(1935 A. D.)

Shree Janardan

Bhattacharyya

(Publisher of the original
Bengali version)

11/13 8

FOREWORD

(By Prof. U.K, Ray, M.A., Speaker,
Tripura Legislative Assembly).

I have been requested by an intimate friend of mine to edit his English version of the Bengali booklet written by Shree Shree Narendranath Brahma-chary.

After repeated attempts I got into the trend of the thinking of the revered author and was simply surprised to know the truth preached by the revered author in the small booklet. The truth is old and eternal. The author has realised, in his own life, the truth, through austere penance and long meditation, till it has presented itself to him as a living being. He has himself been fully convinced of the truth and standing on the solid ground of his

conviction he is proclaiming to the suffering humanity this reassuring message for their salvation just like those of the Rishis of the Upanishads.

His address is particularly to the rising generation, the young aspirants and rightly too, for in them lies the future destiny of the country.

He has also indicated practical means experienced and found effective by himself to guide them. I would offer an apology. The very very forceful language in which the author has couched his ideas is possible only for one in whose conviction there is not a shadow of doubt. To my belief, very very few men will be able to share the conviction of the author. Then again, the genius of the English language is quite different from that of Bengali. So it is too much to expect that the spirit of the original would be preserved in

the English version. Any way, this English version will be a great boon to those who are ignorant of Bengali, if they go through it with a spirit of humility and reverence. Many sceptics coming to scoff would remain to pray.

LIBRARY

No. 1138

Shri Shri

Ashram

AN APOLOGY

Shree Shree Baba has asked me to render the booklet "Sattyer Path Ba Amir Sandhan" (*Way to Truth or Quest of the Self*) into English. Although I consider myself completely unworthy for the task, I have, in my humble way, tried to discharge the sacred duty. What is said in the original book is Baba's own. The defects and shortcomings in rendering it into English are mine. I would therefore request my sympathetic readers to pay more attention to the subject matter with faith and devotion than its language. Then only they will derive real benefit as desired by the master.

Dina Nath Dutta



Sree Sree Baba Narendranath Brahmachary
Born, 1904 A.D. May.



WAY TO TRUTH
Or
QUEST OF THE SELF

“मां हि पार्थ व्यपाचित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रा स्तेऽपि यान्ति परां गतिम् ॥”
गौता, ६।३२

“Whosoever takes refuge in me, be he born of sin, a woman, a Vaisya or a Sudra, attains the highest end”.

Geeta 9. 32.

(1)

Who is eligible ?

The endeavour of attaining spiritual realisation, which I am going to describe to you to day, is not something new, born out of my imagination. This is the path traversed by the Rishis of the Vedic age to attain their mundane and

spriritual perfection. I will not stop simply at referring to the names and messages of the 'Rishis'—sages alone. I do not want to close my topic by quoting some valuable pieces from Vedanta and Upanishads. I do not like to ask you to follow this path with false promises, that you will enjoy the results of the meditation of this life in heaven or in the next life. If 'sadhana' i.e. religious practices for self realisation, —of this life does not give you new energy and inspiration at every step and at every moment, it will not be able to render you any benefit even in the next life.

'Sadhana' is not mechanical reciting of some pieces from the Scriptures nor sitting tight, inert, with eyes shut. Sadhana will give you new energy in your body, new thrill in your heart, insatiable hunger for the realisation

of immortality in your mind and establishment of eternal existence of the Divine Self. At every step of Sadhana you will rise from man to superman, from the small to the great and greater still. It is neither in poetic imagination nor in momentary outburst of emotion. *You will get it truly, you will see, and you will feel that you are ever-young, immortal and full of bliss.* Just as two and two make four, milk churned becomes butter, oxygen and hydrogen together become water, similarly your Sadhana will give you some concrete results and enjoyable feelings in the form of divine realisations. Just as new sceneries on either side of the moving train or steamer determine its advancement, similarly during the course of Sadhana your new experiences and feelings at every step will determine its progress.

You have heard and learnt many things from the Vedas, Vedantas or Upanishads, from books on philosophy, Puranas, Shmrities or from various sections like Vaishnavas, Shaktas, Gapatyas etc. My intention is not to criticise or under-rate or refute their doctrines. I want to present before you what I have learnt by practical experience in my own life. You will understand at every step what you will gain and what you will become. I am not sayig this with the desire of establishing my personal fame. My intention is to tell you about the process of realising the ultimate truth.

To day I am standing before you with full confidence and courage to give you particulars of a living brilliant path. *This path is infallible and I have experienced it at every step. Hence I take*

this opportunity of proclaiming this glorious fact to you, It is the idle men's false pretence to say that the path of Sadhana is a matter of strict secrecy and should be kept hidden. The path of Sadhana and its realisations are not personal properties of any body. There is nothing wrong in speaking freely of what is absolutely true and everlasting. That which is insignificant is liable to be easily destroyed and lost. The sumnum bonum of ascetic life can not be a doll in the hands of a child. If the power of the process of Sadhana or divinity is lost if it reaches the ears of a Sudra or a woman, it could never lead one to immortality. I have therefore no intention to hide the truth.

You may possibly plead that this will not receive due regards if it reaches the hands of those who are not worthy of it. But the path I am going

to tell you about, is mainly intended for them only. They need this direction specially. What a 'Sadhak'—an aspirant, will gain by Sadhana is his own acquisition. Therefore the question of eligibility cannot arise here. *Just as every child has equal claim on it's mother similiarly every man has equal right to realise God—the Ultimate Truth.*

अजोऽपि सन्त्वयाक्षा भूतानामोश्चरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥

गीता, ६।६

Though neither born I am, nor decayed and am the lord of the creation, I manifest myself in this world under the illusion of my nature.

Geeta 6/6.

(2)

What you will achieve.

You are accustomed to hear that to achieve God's grace or divine power requires very austere Sadhana. To acquire divinity one has to renounce the world and enter a forest. *To be immersed in God is not an idle day dream. It means breaking up of the shackles of the worldly mind and acquiring of immense power, becoming great by*

tearing off the meshes of petty desires. We human beings encage ourselves into the different bodies and senses and think them as our all. We forget that our bodies and senses are but insignificant manifestations of our greatness. We take as existent whatever gross objects like our bodies appear as perceptible by our senses. We may feel that there may be something great behind what we can perceive by our senses, yet we cannot accept it. Some say, because the objects stimulate the senses, the senses exist and so do I. Some think, the senses are the observers and the objects are the observed. The senses and sceneries have their separate entities and there is nothing beyond these two.

In fact there is no separate existence of the senses and sceneries. Their

existence is dependent on the existence of the observer. The one who is sitting in your innermost heart and responding as "I or Self" in your every thought and deed such as seeing, hearing, thinking, meditating, knowing, realising,—in emotion, want, disease, bereavement, prosperity and adversity,—is the real observer. *To know this "I" or "Self" or "Ego" is to know God. There is no difference between the two.*

When we turn our eyes away from this 'I' or self or God and think the objects and senses as our all in all, then only we are detached from the peaceful bosom of the great divine power. *We feel ourselves helpless and insignificant when we forget this 'I' or 'Self' who is most great and grand and in whose twinkling or imagination this visible world has taken shape.* We forget that there is inexhaustible store of energy

in us ; that 'the sun, the moon and the other heavenly bodies owe their existence and motion to My sweet will and that the worldly objects of innumerable names and forms owe their origin, existence and disappearance at My thought and words. Just like birds confined in the cage for years together forget their power of flying freely in the limitless sky and the pleasure of independence, similarly men also think themselves small and limited, being confined in the shackles of body and senses and forget their greatness and potentialities.

Man meets with disappointment at every step because he keeps himself locked up in the cage of body and senses. He wanders about aimlessly like a mad man in search of happiness and bliss. Just as a mad man having voluntarily enchain'd his legs tries to run fast and

stumbles at every step, similarly human beings, tied up in the chains of body and senses, wander about in search of happiness and bliss in vain and get disappointment and frustration. How blind is the man, how ignorant is he,—inspite of finding his smallness and failures, he will not search for the Truth ? The one who was self satisfied,—the only possessor of divine assets,—creator of Brahma, Vishnu and Maheswar (Creator, Preserver and Destroyer),—has now become a stray beggar, wandering about in search of happiness and bliss from country to country, from planet to planet.

I say therefore, ye youngmen, turn thy eyes to thyself, feel thy greatness and vastness. Thou wilt see how easy and natural is thy movement. How easily thy desire will be fulfilled, although thou canst not fulfill it now with thy utmost.

efforts. Oh youngmen, don't think I am uttering some palatable words in a flowery language. Though a lion cub, you are thinking yourself a lamb. Rise up and see your image in a transparent mirror. You are the master of immense power. *So long as you remain the slave of the body and senses you are truly powerless.*

The 'I' or 'Ego' with whom you and I are identifying ourselves at every moment, is not a trifling living being, a mere toy made of 'Shakti'—activity. This 'ego' is endless and boundless—a vast and illuminating power. 'Ego' or Self is power and consciousness and is eternally free from all shackles. Because I am conscious, my imagination is full of consciousness, my language is full of consciousness. Whatever is born out of my imagination and language are nothing but consciousness.

Just as cloud is melted into water and water is freezed into ice though the substance of cloud, water and ice are nothing but the same fluid, similarly these senses and sights are nothing but the different manifestations of Self or bliss born out of consciousness. Just as from the same juice of sugarcane molasses, sugar and different sweet toys are prepared, similarly *the same 'Self' —the embodiment of the Emotions, the Existence, the Consciousness, the Bliss and Love—manifests itself in different forms.*

Oh young devotees, being encaged in body and senses you have become true slaves to nature. For your bare food and clothing you are to stretch your hands like beggars to nature and world today. Just as your mind is stuck up in your body, your vision is stuck up in the physical eyes, similarly

your Self or 'Atman' is stuck up in the petty meshes of the worldly sorrow and happiness. The body, senses or mind are but the manifestations of your feelings. The nature outside is but a shadow of your thought or word. *But to day you think them as real and lasting and consider yourself small and helpless.*

अहमात्मा गुड़ाकेश सर्वभूताशयस्थितः ।
अहमादित्य मध्यच्च भूतानामन्त एव च ॥
गीता, १०।२०

I am the ever-conscious soul in the hearts of all living beings in their beginning, the middle and the end.

Geeta 10. 20

(3)

Has 'I' or 'Self' been numerous ?

Before considering whether God is one or two or many, having a form or formless, consciousness embodied or abstract, you must know the "I" or 'Self' who shall judge these things. If I do not know myself then who will attempt to realise God ? To know the 'Self', to recognise the 'Self' that is apparently lost to me, is the first necessity.

While searching for the self it is

found that there is only one conscious being ever existing. The "I" or the 'Self' whom we used to consider as confined to the body and senses, exist as water, earth, fire, air, trees, creepers, fruits and flowers etc.

These visible objects, such as fruits and flowers, trees and creepers or the world before us are not something foreign. They are the different limbs of the same conscious 'Self'. Different ornaments made of gold do not affect gold as such and the gold still manifests itself in the forms of chain, bangles etc. But the people without noticing the gold itself consider the different ornaments as having separate existence. These ornaments have names and forms but cannot have spiritual existence. Similarly the conscious 'Self' being completely over-shadowed by these different names and forms manifests itself in various

names and forms in the minds of the people. The existence of ornament is dependent on the existence of gold. Without gold they have no existence. Yet to the common mind these varieties of ornaments appear to be real and the thought of gold is thrown to the background. The people being puzzled by the names and forms cannot apparently see this basic gold. Just as shadow covers the light on which it owes its very existence, so *this exterior world whose existence is dependent on conscious Self, the Supreme Mother is, as it were, covering the 'Self' or 'Atman'*. The people without seeing the Self or Conscious Being take the names and forms as really existing. They never think that just as ornaments have no real existence without gold, pots have no existence without earth, similarly this mundane world cannot exist without

Self or Atman or God, who is ever-existent, ever-conscious and ever-blissful. It is not the fact that because the world exists God or I exist, because the world is created, there may or should be a God. Such wrong ideas should also be discarded by all means. It is God alone that exists. He is the Supreme Truth, ever present and ever lasting. *He exists in the form of this world, in the existence of it and also in its non-existence.* The word "existence" means "His existence". There is nothing except Him and nothing can exist without Him.

The 'Atman' or Self is one and the same. I am not bereft of his loving and great bosom for a moment even when as animate being, having body and senses, I lose myself in the names and forms and move about in the world helplessly.

Though I live in His bosom and exist in His existence, still I search for Him. In whatever condition I exist, without His existence or existence of that 'Self', this body, mind and life or even this visible world does not exist, did not exist and cannot exist. It is neither a philosophical dogma or dry knowledge of the Absolute but the real truth. Just as waves and bubbles are nothing but water, be they small and trifling, their every minutest particle is nothing but water, similarly you and I, though trifling, and whatever else exists as yours and mine, is nothing but the divine Conscious Being. *This supreme consciousness is not at all affected or changed by these outward coverings of names and forms.*

The Absolute becomes limited, the great becomes small because of self-imposed circumference of imaginary ignorance. Ye

aspirants ! wake up, look around and see the extensive bosom that is lying open for you. See and feel in whose existence you are existing. See, whose eyes lend the power of vision to your eyes and whose ears lend you the power of hearing. See, who is standing as sight to be seen by you or as volumes of words to be heard by you. See, who is manifesting himself as thinking power in your mind and as desires for enjoyment in that mind. I call you again to see more seriously who has taken the appearance of your wife, sons and friends. If you look, you will see that the enjoyer inside and the object outside, the seer inside and the scenery outside are one and the same. There is nothing truly as inside or outside. *Whatever you see or feel as outside is nothing but the reflection of the inside.* There is in fact nothing to be called

outside. Just as a child seeing its image in a mirror thinks it to be another boy or just as a boy seeing his shadow thinks it as a ghost and is frightened, similarly you are thinking your own reflection to be something real and you fear and tremble.

Oh young men, you will discover this indomitable strength by your 'Sadhana'. Whatever you find to be most arduous today, will be fulfilled within the twinkling of an eye. The food and clothing for which you are rending the sky to day by your yelling will serve you like faithful maids. Don't think I am talking of these in the exuberance of emotion. These things always happen, has happened and will happen. *Oh young men, this power is lying latent in you.*

This power is latent within you, hence you need not make any elaborate outside

arrangement or expedition to acquire it. It does not require wearing yellow robes, holding the staff and bowl. Be you a family man or an ascetic, a philosopher or a scientist, an ignorant or a learned man, a Hindu or a Christian, a Vaishnava or a Shakta—these questions cannot arise here and it makes no difference. At whatever place, condition or stage you may be, you can make a bold start from that very point.

To whatever extent you may be absorbed in body and senses your whole being is nothing but consciousness or energy. A spark of fire, though a spark, cannot be anything but fire. A drop of water, though small, is but a part of the vast ocean. Similarly all living beings and things visible to them though they be very small and insignificant, are nothing but the conscious energy and the Self. From a small particle of dust

to the vast world, from a trifling drop of water to the limitless ocean, all are but the sportive activity of that great energy—chit i.e. Atma or Consciousness. When this “chit” i. e. conscious power is active, the unlimited time and space take the form of this limited world with sky, air, water and earth.

“I” or this conscious energy is like an ocean and the living beings and their world are the drops of water on its bosom. When this conscious energy limits itself within time and space it becomes known as objects, animate or inanimate. *It is a wonder that the living being though completely immersed in the bosom of the conscious energy thinks itself as having a separate identity. This is the sole reason of its miseries.*

We living beings divide ourselves into many pieces in time and space. We manifest the same consciousness or

knowledge in three ways such as seer, seeing and scene or as knower, knowing and knowledge. This flow of the same knowledge appears as knower, knowing and knowledge. The knowledge that was undivided, the conscious self that was one, feels himself divided into many within himself and enjoys them in various ways. Just as an insane goes about in search of his hands and feet although they are always with him, similarly human being also, as if duped by some unknown deceptive force, think the parts of his own limbs as something separate and different from him and gradually forget that these are the parts of his own body. From the stage of Brahman or God, he comes down to that of an ordinary living being. At this stage he can not believe that this earth, water, air and sky are but the manifestations of his own self, the conscious force.

Oh, I tell you, the land or trees or stones which you see are but the same consciousness, the inseparable parts of your body or self. The objects of sight, such as trees, stones, fruits and flowers, the power of hearing, seeing and thinking are but the manifestations of the same conscious energy.

Human beings go about in search of happiness outside only because they have lost the sense of consciousness and supreme knowledge and they take things to be inert matters instead of taking them as the manifestations of the Supreme Consciousness and thus in their illusion they think the undivided cosmos to be full of varieties of objects.

They go about begging from door to door in search of happiness. Oh, how strange, how miserable that man is in such a state. This state of forget-

fulness of the self is extremely painful. The one whose very birth depended on his sweet will, who was at one time the creator of all varieties, that very one is now a stray beggar of the street for a handful of rice or for a momentary happiness. I do not know whether I should call it a play or charm, illusion or forgetfulness.

Oh, you false beggar, you are begging at the feet of your own maid for alms. Oh 'All-knowing', what forgetfulness has befallen you. In your delusion you have imagined the presence of the skeletons of the dead in a place of cremation and have put on the mantle of an ascetic absorbed in meditation in search of peace and happiness. You have gradually forgotten yourself, your self consciousness and divine power i.e. the feeling of everything as part and parcel of yourself and have become

completely immersed in body and senses. As soon as you forget that the perception of difference is in you, you begin to see around many men birds and beasts, worms and insects entirely different from you, though they may be similar or dissimilar to you. They seem to be inert because you see them separate from yourself, from your life and from your consciousness. Though a conscious being, you gradually create an inert world outside by encaging yourself in the limited body and senses. The outside fruits, flowers, trees and creepers were once a partial manifestation of your own knowledge. But you can not recognise them now. Forgetting your own knowledge you think them as something foreign. These visible trees and creepers appear to you as inert and therefore contradictory to your conscious nature.

The ultimate object of Sadhana is to shatter this sense of inertness and regain one's 'True Self' and self consciousness. Come with strong determination to acquire this highest goal and Supreme Knowledge by following the practical path traversed by those who have attained this Ultimate Goal.

देवौद्देषा गुणमयौ भव माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामितां तरन्ति ते ॥

गीता ७।१४

"This divine charm of mine with all gunas (Satwa, Raja and Tama) is very difficult to be penetrated. This charm (Maya) can only be crossed by those who take refuge in me."

Geeta 7. 14

(4)

What does Science seek ?

Today we shall discuss what the modern scientists say and then how one can make progress in the path of Sadhana. I told you before and I repeat again here that you can not attain success in meditation by learning some high sounding words. It has to be acquired by practice and application. Just as anatomists acquire correct

knowledge about a human body by dissection, scientists acquire mature knowledge by experiment and research in their laboratories, similarly your knowledge of the Self, which is your aim, will have to be acquired by Sadhana.

You will be able to discover the secret of those truths in no time through meditation which the scientists are attempting to find out by research in their laboratories. The present day scientists are making deep research in the light of what Indian Rishis of old told already. What the best scientists of 20th Century are establishing today is in fact the corroboration of the truth discovered by the Aryan Rishis and not opposed to them. Modern science has discarded the theory of materialism ; it does not say that matter and energy are two separate things. The different

matters apparently seen are nothing but the sum-total of the same electrons and protons. Hitherto light, heat and electricity were considered as energies but the science of 20th Century has broken the barrier between matter and energy. It says that the so-called matter is only consolidated energy. So we see that the philosophers and scientists have come to the same conclusion that matter is only an effect of energy. But the difference between the theory of Indian philosophers and present day scientists is that the latter think energy to be inert or unconscious energy but the former declared it as conscious energy. Present day science has not yet been able to establish the truth that conscious energy and natural phenomena such as light, heat and electricity are one and the same. Although present day scientists have

recognised matter as condensed energy, they have not yet realised its real nature. According to them energy is only the waves of ether. They are quite ignorant of the property and character of this ether. It is something imponderable to them. They do not say ether is conscious. Ether and its waves which the scientists consider to be the constituents of the universe are only the figment of their brain. Has the world come into existence out of waves of imagination? Is this world only an imaginary something? If it is so then whose imagination is it? Imagination has its origin in the mind and mind is the wave of conscious energy. Then what is the good of calling this universe waves of imaginary ether instead of calling it waves or manifestations of conscious energy? The conscious 'Self'

or 'Ego' in you, when in deep sleep, does not feel anything and the world disappears from you. It is that 'Self' or conscious energy whose waves are the constituents of this Universe. 'I' is the constituent or creator of 'My' world and the world is pervaded by 'I' or 'Self'. You think yourself small and low and become frightened because you have contracted your all pervading conscious self within the limited cage of your body and senses. The aim of 'Sadhana' or spiritual practice is to be free from the prison of body, mind and senses and feel self-consciousness in the whole universe and to realise the all pervading 'Self' to be the Lord of the Universe.

Even in the minds of the scientists of 20th century a doubt has arisen whether there is actually anything inert and unconscious or the so-called

inertness is only a manifestation of Consciousness. The western scientists like Sir James Jeans and others have also started to doubt whether there is real existence of the outside world or it exists only in the perception of the knower. Whether the object and its knower are one and the same or separate? The electron or electric spark with which the scientist wanted to explain the creation of the universe, those very scientists have started to doubt as to whether their favourite theory of electrons have any real and independent existence. They have started saying that they have not yet known the real nature of the electrons. To quote them, electrons are "whatever we know about the electrons", that betrays that they have but partial knowledge of it.

If you look from another standpoint

you will find that the world of your experience is nothing but the manifestations of your own self. Suppose you hold a sweet smelling flower and smell it. At that time you see a specific form and feel a specific touch. The existence of the flower depends on its smell, appearance and touch. Therefore it will not be wrong to say that the flower is nothing but the collective perception of the specific smell, appearance and touch. In this way if you analyse, you will find that this external world of your experience is nothing but the sum total of some of your knowledge and perception or in other words your own knowledge or consciousness has taken this concrete form of external nature. Knowledge is only a part of the knower. So you may realise that the outside world known and enjoyed by you is your own self. This "self" has its

double manifestations, once as your inner world in the form of your conscious mind, life and intelligence ; and again in the garb of outside world. Therefore I say "*Know Thyself—Atmanam Biddhi*"—who is your all in all. *To know this is to know all. To get this is to get all. Nothing is left unknown if you can know Him. Nothing is left unachieved if you can realise Him.*

I make this mention of scientific theory because this is the age of science. I have not presented this line of thinking of the scientists to show that this theory will be proved infallible because the western scientists or philosophers have approved of it. On the contrary I wanted to bring home to you how far science has advanced to realise this truth. Follow this path of truth. Develop your life in truth. Realise that your real self is nothing but truth.

*If you have grim determination to know
the Absolute Truth,—“Varat will take
her place of pride in the assemblage of
nations again”.*

“यो मां पश्यति सर्वत्र सर्वत्र भूमिं पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

गीता ६।३०

The man who sees me everywhere
and everything in me,
is not away from me and I am not
separate from him”

—Geeta 6/30

(5)

How to realise ?

We have come far away from the main point. Now we shall discuss how we should proceed towards our destination and know our true self, who is ever known and my very own—my Mother, my soul,—the ever existent,—ever conscious and ever blissful. As the scientist can not discover the mystery of deep scientific truths merely by juggery of words without any

research work in his laboratory—a hungry man cannot satisfy his hunger merely by crying for food standing near the eating house,—a man cannot enjoy the pleasures of sea bath merely by counting the waves from the shore or by chanting charming hymns, similarly a devotee can not realise the Self or God and satisfy his hearts desire merely by analysing philosophical theories.

Oh the sons of bliss, now I shall show you the path whereby you may forsake fears and attain immortality. Although immortality is your very self, yet you need the direction of the path, because being influenced by Maya (charm of the playful force) you have forgotten your true self and are apprehensive and terror-stricken of death. Today I shall ask you to follow this path which is easy, straight, experimented and traversed by the Rishis.

Let them come who have been baffled, who chained themselves with austerities a thousand times and searched for Him in the hills and dales in vain ; let them come who have become frustrated and could not get any response inspite of pouring out all their faith, adoration and love ; let them come who have been despised, who in various activities of life have travelled over many countries and have become exhausted and disheartened ; let them come who have been oppressed in making self sacrifice for the society, state or religion and have been driven away from the position of a priest (religious guide). Come you devotee or un-devotee, ye, who have conquered the senses and who have not, come ye Sannyasis, who have renounced the world, a house holder who is absorbed in luxury, a Brahmin or an untouchable,

a Hindu or Christian, a thiest or athiest, a boy or an old man, a man or woman. Come my young friends who are shedding tears silently looking up to the Mother.

My dear aspirant, by your power of judgment and reasoning you have been convinced beyond doubt that there does not exist nor is it possible to exist anything but the one Conscious Energy in the world. Whatever you see, enjoy, accept or discard, are all but the same conscious energy in a condensed form. You will have to practice this known truth. Although you have known it to be conscious energy by reasoning, but in practice it appears to be inert. By strong and austere spiritual practice you will be able to realise these inert things as conscious beings.

Whatever response you are now getting from your behaviour with living

men and animals, the same or even more direct response you will get from those with whom you have hitherto behaved as inert, provided you now behave with them as animate beings. Yes I tell you, you will surely get it. It is not the delirium of a convulsive patient. I am absolutely certain of what I say, I solemnly affirm to you, you will get the response,—there is no doubt about it.

My dear aspirant, practise behaving with them as living beings every day. Look at a piece of wood, earth, water, fire, trees and creepers, movable and immovables, as living beings. Look at these objects and call them repeatedly 'Ma' 'Ma' 'Atma' 'Atma' 'Satya' 'Satya' like a simple child. They will respond to your call. They will vibrate to embrace you. Touch the earth, embrace it and say "you are the 'Sat'

you are the 'Sat', you are the mother; you are the mother. Verily you are the mother, you are truly my mother. So long I treated you as an inanimate object, today I have known you, I have recognised you as my mother. You are apparently inert due to deep love for me ; oh mother, do speak to me; respond to my call".—If you behave in this way like a child pouring out your whole heart, you will surely realise her as Conscious Mother. Trees, creepers or whatever other objects be in front of you—pray to it with sincere faith, and you will surely get the response. It is only the mother, the soul, the conscious energy that is existing in the form of earth, water and every thing. Embrace a tree and call it your loving mother. Hug it and kiss it ; the tree in its turn will embrace you and you will be able to realise that you are always

in the embrace 'of the tree. Practise to look at your shirts, clothes and umbrella repeatedly as conscious and truth, you will find that your age-old habit of seeing the things as inert has disappeared and a world of consciousness has appeared before you. You will attribute motherhood and consciousness repeatedly to the food you take, the water in which you bathe, the bed on which you sleep every day. Train your eyes, which are accustomed to see gross inertness alone, to look at every thing—the path you traverse, the town you live in, the desert, the hill and the dale that you see—as your all embracing mother.

At first your eyes, mind and senses will not accept this theory. They will repeatedly drag you to suspicion. You may say "this is Conscious Mother", they will say in their accustomed way

"Where is the Conscious Mother ? This is inert". You will say "Where is name and form ? This is but manifestation of the truth", but your foolish mind will at once cry out a thousand times. "Oh, do not destroy my long cherished dear name and forms". But you aspirant, forget not that being in the mystery of this names and forms, limited by time and space, you are playing the parts of birth and death, happiness and misery as in a drama. Now you have realised your mistake. Do not be enveloped by it again. You are now on the way of coming out of this charm. Do not be duped any more. Say with grim determination boldly and repeatedly "*Let me see you in that form of yours which is the most benign.*" I must see you, Oh dear mother, Oh conscious mother, truly I must see you. Today I must see you, in your most

benign and blissful form. "Remove the veil off my eyes mother and let me see your form that dispels fear".

Thus Oh devotee, Oh lover, Oh learned, you will cry and fall at her feet. Whatever you find, take hold of it and say "*you are the earth, water, fire and space*". "*You are verily the ever-existing soul*". There is none else, nothing else. You, you alone exist, pervading the universe and in the form of the universe. *Neither earth nor water nor fire is existing*. You, you and you alone exist. You are birth as well as death, smiles as well as tears and the seer as well as the sight. You, you alone, 'I', 'I' alone, soul and soul alone. Thus you ascetic, go deeper and deeper and see the existence of the mother in every form, in every name, in every quality and dive deep into the undivided ocean of motherhood. Thus

immerge your feeling of limitations of the body and senses into the universal conscious existence. You will see and feel and convince this wayward mind that whatever is existing as container and contents, whatever is moving and not moving are but the play of the conscious mother. There is consciousness and consciousness alone, life and life alone. Thus take hold of everything in your bosom and say piteously "Oh mother, Narayani, you appear in all forms and hold everything and wield all power. I bow to Thee, save us from all fears". "You the beginning, the middle and the end of all beings". The effect of prayer like this and your practice of seeing things in this way will dispel your habit of seeing things as gross materials and full of varieties. You will thus reach the stage of

undivided self, your fear of life and death will vanish for ever and you will become ever youthful and immortal. Oh dear aspirant, induce your blind eyes, accustomed to see the inert things, only to see the Conscious Mother in every form. Induce your ears, which are used to earthly sounds, to hear the celestial note. Make your noses inspired to feel the consciousness in every earthly smell. Make your skin to be thrilled by the sweet touch of conscious mother in each touch of the earthly things. Make your greedy tongue to be accustomed to the conscious taste. So far you have been in the habit of seeing things, tasting matters, smelling matters, touching matters and the earth, the water, the fire, the air and the sky have been the objects of your seeing and feeling. But henceforth at every moment,

under all circumstances and in every form—wherever your mind may carry your senses, even there, you will see the ever existent, ever conscious and ever blissful universal Purusha. Your playful and capricious mind under whose influence you experience multiplicity of forms and be tormented by sorrow and distress, that shallow and crooked mind which sees things superficially will by no means allow you easily to believe this conscious existence. As you will say "Mother", your mind will at once jump up and say "where is mother ? where is consciousness ? These are mere water, trees and creepers, flowers and fruits." Thus your wicked mind will dupe you when you meditate and pull you out. But oh aspirant, if you really want to release yourself from the pressure of the heavy weight of senses of inertness,

don't be duped by the alluring words of this reckless and mischievous mind.

Not for a day or two but for days together if you thus try seriously like a simple child to make your senses accustomed to see and feel this conscious mother, your life and existence will become full of bliss. Whatever you feel through senses or sights you see either in your waking life or during sleep at your right or left, above or below, you try to think and feel every item of them as a part and parcel of the same conscious power and try to feel that you are the naked child in the lap of your dear mother. Perhaps under the influence of that wicked mind you are thinking "Is it possible ? What the people would say ? Shall I be regarded as insane in the eyes of the people at this age ?" Your mind

will repeatedly deceive you in this way. *Oh, which is madness ? To realise your self, to perceive what truly you are, or to see this world full of inert things and to enjoy its multiplicity which brings only misery and woe like rotten flesh emanating bad odour !*

My dear young aspirants, you should slowly learn to see and feel the conscious being in the whole of the universe, in every action of your daily life. Every day in the morning and evening sit in a solitary room or field at least for two or three hours, fix your eyes and attention to the tree, stone, chair, table, house, door or whatever is in front of you. Catch hold of it with both the hands and fondle it repeatedly, calling them—“Satya” (Truth) or “Mother”. If you feel shy to practise this in the presence of others, try first in a solitary place sitting alone. Once your faith

is established nothing will be able to distrub your mind.

Those who have strong faith in images and think that they will not be able to easily try and perceive the all-pervading consciousness which appears before them as the universe, may attentively and whole heartedly take that beloved idol to be the Truth, the Mother. Worship it with the strong conviction that it is made up of consciousness from its head to foot. Do not think that the consciousness is inside the image, the tree or water. Just as the entire substance of a sweetmeat is nothing but sweetness and ice is nothing but water in every particle of it, similarly the image is cossciousness transformed. Worship the image with strong conviction.

You attribute some qualities to the image you worship. Unless you feel

the image alive you can not infuse life in it. Unless you feel your image as living, whatever idea or quality you attribute to it, remains lifeless. Therefore you do not get any response in your worship and become baffled.

An image is not an outside God. It is fully made up of your own love and emotion. Try to see the image as alive and the emotions attributed to it as also conscious. You will see the image will stretch out her feet and take your offering of flowers. All your offerings will be accepted by her with a smile. You will be blessed and your worship will be fruitful. I suggest this attempt to see and feel the conscious existence in the idol only to those who are a bit weak minded and would not be able to perceive the consciousness that pervades everything.

Those who can see the universe as

full of consciousness need not worship any image. If you can see the consciousness all over the world, you will see the same consciousness in the image also without any difficulty. Once you are established in the feeling of consciousness, even in worshiping images, you will worship the conscious Being—the life eternal. You will not be stuck up to images. Such idol worshippers only are true worshippers of images because though they worship the images they worship in reality the Formless and the Absolute one.

Just as trees, creepers etc. or water land, fire and air etc. are but gross manifestations of the consciousness, similarly whatever varieties of Gods we imagine and whatever qualities we attribute to them, all these are but the different manifestations of the same consciousness. It is the feeling inside

which is manifested outwardly in qualities and forms. Qualities are also as gross as forms. They have also no separate existence of their own. Emotions are expressed in qualities and words. Words and qualities are condensed into forms. Therefore I say, just as forms of God are but condensed form of consciousness, similarly the qualities of God are also a kind of manifestation of consciousness.

You will see that the image you worship is the embodiment of consciousness, you will see that the materials with which you worship are but the manifestations of consciousness. You will see the flowers, 'chandan'—sandal paste and other offerings vibrate with consciousness. You will feel your chanted mantras and inner feelings are also conscious. Then only your worship will be full of pleasure and bliss and it will be crowned with success.

You will also find the the existence of flowers, 'chandan' and other offerings will vanish and in their place a conscious living force will manifest itself. You have so long seen and felt the difference between yourself and other animate or inanimate objects and also between yourself and other human beings. While at this stage, these varieties will disappear and in their place a vast conscious world with unbounded dimensions will manifest itself as part of your being,—where you will feel that even your own limbs have disappeared and nothing but a vast conscious world exists. Thus the small fetters of your body and mind will disappear and you will feel yourself a 'Swayambhu',—the creator of your own self like Biswamitra, the paramount sage, and you will be able to create new creations at your sweet will and deter-

mination. With the combination of the three 'Sattva, *Rajas* and *Tamas*—Creator, preserver and destroyer, you will feel yourself as the Supreme Being with form illuminating that knows no bounds. And then, when you rise higher and higher and dive within yourself deeper and deeper, you will realise your own eternal self that knows no change and is beyond the limits of all emotions, qualities, time and space. This is the highest and the last stage of your *Sadhana*—spiritual practice.

“मन्मना भव मङ्गतो मद्याजो मां नमस्कुर
मामेवैष्वसि युक्तैवमात्मानं मत्परायणः ॥”

गीता ६।३४

Oh my disciple, let your mind be full of me. Be prayerful and worshipful to me and bow to me. Thus, being in unison with me at heart and having accepted me as your ultimate goal, you will surely get me.

Geeta 9 : 34

6

Let me repeat

Oh devotee ! Whatever of the images—be it Durga, Shiba, Kali or Krishna—you take up in front of you for worship, the first thing you will have to do is to establish the sense of consciousness in it. Whatever be the form of the idol, you need not quarrel over it. Look at that image as the solid embodiment of consciousness.

You will then find that your fancy for forms or sectarian mentality has disappeared and the Supreme One, who took the form of Shiba, Durga, Krishna or Kali has established himself in you, having taken complete possession of your inner being and your outer world. Once you are established in this conviction, the difference amongst Shiba, Durga, Krishna or Kali will be solved. So, make it a habit of seeing the consciousness and animation in every form and in every image and thus you will attain your much coveted boon and feel happy and blessed.

Once the sense of consciousness in the image is established, you will realise that there that is no real existence or substance of forms. They are only the expressions of words or quality or emotions. Once your sense of consciousness is established in any

image and your inner self is awakened to feel the conscious existence then your sense of consciousness will very easily spread all over the universe in no time. You will see not only that image but also trees, creepers, beasts and birds, worms and insects, movables and immovables, all are but expressions of the same conscious force in condensed form. I told you before and I repeat that those who will be accustomed to see the consciousness in every form in the world, will not need the help of any particular symbol. Every form and every image is but the outer expression of your inner self—the superb and sublime conscious force. But those who have strong inclination and prejudice for some image, let them worship that image and adopt that symbol to arrive at the Ultimate Truth. Ultimately they also will reach the stage

of all pervading consciousness and life force.

Oh ascetic, you will have to practise establishing truth not only in the beautiful forms and qualities, of your mind but also in all things or qualities, good or bad, permanent or transitory. Try to see the One ever-existing Soul—the Mother Supreme, who is manifesting herself in all forms, good or bad, visible or invisible. As a result, all dualism between good and bad, forms and qualities will disappear and your being will be in the being of the Mother.

Let me tell you more clearly. Whatever wave of emotion or thought or varied scenery appears before you, try to see that conscious mother in every object or emotion. Once the sense of consciousness and divinity is roused, things cease to appear as such and the conflict between good and evil disappears.

It is not the fact that the things will remain as such and at the same time will be permeated in the existence of the Conscious Mother. When you establish sense of consciousness and existence of the Supreme Mother in an object, it will lose its inherent properties and will be merged in the existence of the conscious mother. Your body, mind and the objects around you will disappear and one undivided ocean of consciousness will appear before you and you will feel yourself as the embodiment of consciousness and life force having vast expansion. Your fear of birth and death will vanish for ever and all your aspirations will be fulfilled.

Again I repeat. Because all are truth, do not think that your evil thoughts and actions are also truth and thus do not seek the opportunity of indulging in evil things under that pretext. It will

be a self deception, Look at the One who is appearing in the form of evil thought, action or scenery or in whose existence these evil thoughts and actions owe their existence and say—

‘हिरन्मयेन पात्रेन सत्यस्यापिहितं मुखम्
तत त्वं अपाहृण सत्यधर्माय दूष्टये’

“O Lord, you have covered your true face by a golden disc. Because I am living a divine life, I ask Thee to remove that covering”. Oh. the Truth, Oh the Atma, the Soul, dont deceive me any more in the dazzling garb of evil thoughts. I shall see you in your true form. Stop all this dangling between good and evil and manifest before me in your true self, your super-conscious form and let my cursed habit of seeing the universal and the unchangeable substance as of various forms and qualities—good and evil, disappear for ever.

Don't forget that you are traversing this path with the ambition of rising above the disputes of good and evil, of qualities and forms, in order to be established in the conscious existence of the Divine Self or Mother. Dont transgress from this path of emerging in your true self and dont take the path of self deception in thinking that the different names and forms or good and evil actions are the ultimate truth or consciousness. Remember that what appears as good in earthly consideration is nothing but evil in the spiritual plane. What you call worldly happiness is nothing but misery in disguise.

Oh ascetic, practise seeing the ultimate truth in your internal enemies, such as lust, greed, anger etc. and you will find that they have ceased to torment you. Their stings are no longer painful and you are in perfect

mental tranquility. Whenever you feel the pangs of lust or anger, start practising to look at its ultimate truth or reality. Those who are unable to concentrate on this subtle mental phenomenon, should practise concentration on the ultimae truth of the object of their lust or anger, be it a human being or an object and your passion will surely subside. If you really want to be free from the shakles of birth and death, then try to concentrate on the ultimate truth of the thing or person whichever allures you. Try to look at them as the manifestations of the same conscious existence. Oh, my ascetic, if the enjoyer can see and realise that it is he who has transformed himself as the object of his passion then how can he be engrossed or allured ? Can water drench water ? Can fire burn fire ? The question of bondage or freedom arises because of

the manifestation of duality as conscious and inert, seer and the scenery. But if once, in an auspicious moment, this mental deception is removed then can the mind be attracted to or enamoured of an outside object ? Everything in and around you will be transformed as ever-lasting, sweet and conscious. You will then find that the control of passions, which appeared so hard to you inspite of your best efforts and austere meditation and observance of manifold austerities, will turn to be an automatic affair.

My dear devotee, I tell, you again, listen carefully. This vast expanse of space and spheres that you see around you is nothing but the manifestation of the conscious energy. Although you cannot see it with your gross eyes, it is in fact a scenery and a gross object and a material expression of the conscious

power. When you move your limbs, feel the touch of the conscious mother in the form of space. Space (Akash) is the crude external manifestation of the sensations vibrating in your heart. Your inner feeling is expressed by language. This space is the gross manifestation of the language. Space is nothing but a collection of sounds. If your feelings and language are true and the life force, then the space is also a force, the consciousness, your mother, your soul. Therefore I say try to establish truth in the space, the vast expanse around and receive it as Divine Mother.

Listen, Oh my sensible devotee, the wind that blows is not inert air. Your sense of touch is moving outside as gross air. You are inhaling and exhaling air every moment. Have you thought what it is ? What would be the condi-

tion of the animals of this world including yourself, if you are without this air for two minutes only ? Just consider how this outer air is related to your life and the universal life. Is not this air an expression of that super life ? Otherwise why does your life become so restless at the stoppage of this external air ? Therefore I say, try to feel the touch of the life divine at the touch of this air. Adore it as conscious mother, life and soul. If the sense of consciousness in the air is realised, you will get the conscious mother.

The light that is in front of you, but for which you cannot see the nearest things, not even your own limbs and inspite of having strong eye sight you remain blind, and whose presence lends your eyes power to see ;—it is not merely an inert light. That conscious power has manifested itself in your eye

as eye sight and as light in the external world. This conscious energy is the only source of light in the moon, the sun and fire. What is knowledge within you, has taken the appearance of the sun, the moon, fire and light outside. Hug it as Truth, as Mother and you will know where the eternal knowledge lies.

Similarly do not think that the gross water and earth are lifeless. The one with which you quench your thirst, but for which you are about to die of thirst, is not lifeless water. It is the mothers love and compassion for you in liquid form. While holding it in front of you, while bathing in it or drinking it, think of it as the very mother in that form. Then all dirt and dust inside of you and all your sins will be washed away. You will be pure, sinless and holy. Then again, the earth in whose bosom you are staying and moving

about, whose slight tremor or moving aside is disastrous to you, is not merely the gross earth. Know it for certain that the affectionate conscious Mother has been freezed in love to hold you in her breast. Hug this earth in your breast and say "Earth is truth, Earth is Truth. You are Truth, you are Truth. You are Mother, my loving Mother". You will then see and feel that the earth is no longer the old lifeless earth. It has been transformed into real living Mother. That earth has melted away and has transformed itself into waves of light of various lustre and splendour engaged in rhythmic dance. It has truly become the conscious mother. I verily say, such things really happen and there is not the slightest exaggeration in it.

Gradually try to realise the ultimate Truth in your senses and the subtle

emotions of mind. Learn to look at the same conscious energy in the abstract senses in their activities, in the properties of mind such as delight and remorse, laughter and sorrow, passions, anger and infatuation etc. Thus you will be above the three *Gunas* and above all doubts and disputes and will always remain in perfect tranquility. Then only you will be able to dance in the exuberance of delight and sing—

“My end is achieved—

Let the whole world wake up
Getting life from me”.

Bear it in mind, Oh Devotee, that for beginners it is best to practise establishing Truth in gross matters. If the beginner attempts to dive deep into the subtleties, some mysterious ideas may enter into his brain and if he exalts at those mysterious ideas born out of imagina-

tion and take them to be experienced truths, he will in the long run repent to find himself disappointed and frustrated. Therfore I say, Oh my talented spiritual aspirant, at the initial stage try to establish Truth in the gross things that you see before you i. e. which are perceivable to your senses. Take them to be the Mother Supreme—the conscious Mother. Grapple the gross thing, such as trees, stones, wood, earth etc. with both hands, hold them in your breast, wake them up as conscious and as living mother. The power acquired by your meditation will raise you up and you will be able to realise the subtle truths and will acquire the power of deeper meditation to realise still higher truths.

Before I close this topic, I shall say only one word more. With all emphasis at my command I declare, who-

soever follows this path will never be disappointed.

“खल्पमप्यस्य धर्मस्य त्रायते महतो भयात्”,—

“A little of observance of this religion will save you from mighty obstacles.” Only a little faith and enthusiasm are needed. If you devote only one per cent of the energy which you spend in your worldly affairs, in maintaining your wife and children or for your school and college education and meditate with devotion, with a spirit of self surrender, you will shortly get the glimpse of a new world and will be enlightened by a light entirely new. It is more troublesome to be engrossed in worldly affairs in all their complexities and multiplicities. To acquire the knowledge of the Self is much easier and less tiresome.

However, my dear ascetic, you have wandered long and passed many fruit-

less days. Think yourself no more as a poor destitute of the street. Now rise, wake up and proceed forward. You have to know Him, see Him and get hold of Him. You will have everlasting peace by knowing Him, by knowing thyself. Verily I say unto you—you will have no coming back—no rebirth. I repeat again—thy desires will be fulfilled—thy objects gained and thy goal attained.

यत् करोषि यदश्वासि यज्जुहोषि ददासि यत् ।
यन्तपस्यसि कौन्तेय तत् कुरुष्व मर्दपर्णम् ॥

गीता ६।२७

Whatever you do, whatever you enjoy, whatever you offer in oblation or give in charity or whatever meditation you do, Oh son Kunti, offer all to me.

Geeta 9/27

(7)

Supplementary means

Oh ascetic, you will thus be able to establish sense of consciousness in your mind which is ever accustomed to see gross things. By this one process only you will have your object fulfilled and will realise the "Brahman". It is however a pity that weak minded novice aspirants find the constant practice of this, an arduous job. He finds it very difficult to bring his mind under

control. Therefore the ancient spiritual preceptors have laid down various processes of realising the Self according to varieties of inclinations and tastes. I shall also narrate some processes as directed by them and which they found to be sure means of success. If you follow them, your spiritual progress will be quicker and easier.

My dear young ascetic, in your attempt to realise the Ultimate Truth, when you find that you cannot have full concentration, adopt the following processes as part of your meditation and your journey will be easy. Enter your solitary meditation room, sit erect and think calmly as if you are seated alone at one pole of the earth and that the round earth is lying just beneath you. You are surrounded on all sides, in front, at back, above and below by the fathomless space and in

that vast empty space you are alone on the earth. In this vast world there is none to call your own to depend upon.

In this way if you think of the empty space all around, your mind will become perfectly empty. There will be no scope for the play of imagination or emotion. This thought of emptiness is not imaginary. If you think deeply you will realise that on the surface of the earth we all are individually alone. There is no true relation between ourselves and this world. At whatever point of this round earth we are on, we may consider it as one end or pole. Just as this vast earth is surrounded by endless space or sky, similarly we also are surrounded by silent and calm space. While thinking in this way, a muttering of some medic hymns (Mantras) or Pranaba (Omkar) helps quicker concentration. Once you can make

your mind free from all thoughts, you may mould it in any way. The practice of vacating the mind is not a difficult job. A few days practice will make it easy and perfect. Whenever your mind is free from all thoughts and emotions, practise realisation of Ultimate Truth in an object or idea. You will easily realise the object or idea to be conscious. Remember you ascetic, this process of vacating the mind is not intended to sit idly as an inert. This is explained to help you to withdraw your mind from worldly affairs and to arouse in you a sense of self consciousness. If those who have passed through vicissitudes of life, can once vacate their mind by this process, they feel a mental satisfaction and ease and forget to proceed further. Therefore I warn you repeatedly ;—vacating the mind alone is not enough. It is not only

insufficient, it is nothing in comparison with the knowledge of 'Self'—you are aspiring for. Control of mind is not the acquisition of the knowledge of the Self ; on the contrary if the latter is acquired, the mind automatically becomes calm and free from all thoughts. This process is narrated with a view to withdraw the mind from thoughts about external objects and to concentrate on the knowledge of the Self.

I suggest another process.—Sit erect in your prayer room and mutter your "*Ista mantra*" i. e. the mystic formula suggested by your spiritual preceptor or by some other noble saint or some Vedic Mantra or Gayatree Mantra, with every breath slowly, concentrating on its meaning. First, repeat the Mantra mentally while inhaling very slowly through one nostril. Repeat the process

while exhaling through the other nostril. The time taken in both the processes should be just the same. There is no necessity of holding the breath ; inhaling and exhaling only will do. A few days practice of this process will regulate your breathing and muttering of the 'Mantra' will become lively. After this, if you observe the following process of breathing, you will get better results. Take double the time to exhale than the time you take for inhaling your breath. The process of breathing should be like this. If you first inhale through left nostril, exhale through the right and then inhale again through the right and exhale through the left. Thus inhaling and exhaling should be continued without holding the breath within you. Stoppage of breath will automatically come. Holding the breath, which is technically called

"Pranayam* is not to be achieved through practice. It comes automatically when self consciousness is awakened.

Practise 'Japa'—(i. e. repeat the mantra) even while walking. Do not do it blindly. When you practise 'Japa' be conscious of the full meaning it conveys. Remember that without the knowledge of the meaning of the mantra, its muttering will not give the desired result. Your "Guru"—spiritual guide, who has realised the Self will determine what kind of mantra will be suitable for you. Mantra given by such a Guru will be more effective than the self-selected one.

If you have had the fortune of getting a 'Sat Guru' (one who has realised the Self) then if it be not

* Pranayam means extension or widening of the life force.

possible to think at all times, think at least at the times of bathing, eating, walking and sleeping, that your body is verily the temple of your Guru. While bathing think that you are bathing him. When you eat, think that your food is Brahman, the creator, its taste is Vishnu the preserver and its enjoyer is your Guru himself. Think that the food which is full of life is being taken by the Guru and you are putting it in his mouth through his hand. When you walk, try to feel that you are walking on his feet. When you go to bed, try to feel that you are laying down his conscious body on his conscious bed. If you have really got the blessings of a Brahmagna Guru (a preceptor who has realised the Self), attribute his every limb to each of yours. Then you will find that the feeling of your body and life that limits you will disappear.

and a pleasant new world will open before you. All the knowledge and power of that Guru—the great seer who has realised the Self—will flow in you by only this one means. If any one has not got the blessings of any real saint or cannot place absolute faith in his knowledge of the Self, then he may attribute the presence of some Diety in him in this way, if of course, he has strong faith in and deep love for that Diety. If by a stroke of good fortune any devotee has been in touch with any great saint who has realised the Self and if he can attribute that Guru in him by this process, he will get immediate results. This process is narrated specially for those who have a reverential frame of mind. At times practise Haban i. e. make oblation to fire attributing life in it. Haban or

oblation to fire is one of the best means of progress in meditation. But remember, mere pouring of ghee in fire is not 'Haban'. Realisation of the Ultimate Truth in fire should be your goal.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

गीता ४।२४

Offering is Brahman (universal consciousness), what is offered (Ghee) is also Brahman, the fire to which it is offered is Brahman, and the one who offers is also Brahman. While making offerings to Brahman, the offerer becomes absorbed or merged in Brahman.

Gita 4/24

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽमहमेवाज्यमहमग्निरहं हुतं ॥

गीता ४।२५

I am the sacrifice and the one for which sacrifice is made. I am the mantras

used to offer food to the spirits of the fore-fathers and also that food. I am the mantras, the fire and the oblation itself.

Gita 9/16

अहं बैश्वानरो भूत्वा प्राणिनां देहमाश्चितः ।

प्राणापानसमायुक्तः पचास्यन्नं चतुर्विधम् ॥

गीता १५।१४

I am the digesting power (fire) in the digesting system of animals in the form of Prana and Apana (air) and digest the four kinds of food which they take by chewing, sucking, licking and drinking.

Gita 15/14

Your Haban or offerings to fire will be fruitful if you can make it lively as above. Such lively and conscious oblation will give you the desired result. This is absolutely a tested truth.

At times it is good to attribute Truth to the sun, the moon or the stars. Whenever you can make time, try to.

stay in a solitary place from sunrise to sunset, observe the vow of silence and meditate. Thus you will have quick progress in meditation.

My dear ascetic, I have roughly spoken to you of various means. But to adopt various means is also an impediment. One or two of the means spoken of, will give you the desired result. Do not look after many processes in many ways. Fix your aim at the Supreme One of your desire and then every thing will be all right.

I will finish my topic for the time being after telling you of some signs by which you will know your progress in meditation. I have described them in details in my two books "Sadhanaar Greehe" and "Chitithe Sadhana O Upalabdhir Katha." I will therefore make mention of some of them in brief.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वमिदं विदिला
योगी परं स्थानमुपैति चाद्यम् ॥

गीता ८.२८

All the good results which are obtained by the study of the Vedas, by performing sacrifices, by observing austerities or by charity,—are obtained by a Yogi—one deeply attached to the Self—and he attains the supreme position.

Geeta 8 : 28.

(8)

Realisation

My dear young ascetic, if you proceed along this path you will find in the course of your meditation, that a lustre like fog will appear before your eyes. It will gradually change the colour to red, blue etc. and will give

you unspeakable joy and inspiration. At last this lustre will appear as a very big and white mountain and cover all sceneries before you and will dance in layers like waves. This light does not simply appear and vanish but lasts steadily for hours together. Some times this light appears in the form of the object on which Truth is established. This light is the reflection of Bhubaloka, the kingdom of the spirits. It is that Bhubaloka, the unseen bright kingdom, from which this visible Bhuloka, this world, has imanated. Each object or animal has a kingdom of light behind it. This world with human beings and animals in it, is the condensed picture of that light unseen. You are perhaps aware that the photographic pictures that you get are nothing but some waves of the world of light unseen. This region of light (spirit world) can

not be seen by ordinary eyes. It opens itself after some days of meditation to find the Ultimate Truth.

With the appearance of this light a very sweet note will also be heard by you. This note will charm you, overwhelm you and make you mad by its vibration, rhythm and melodies. This sound will be audible some times like hums of bees, sometimes like notes of the flute,—like hums of a 'Beena', like beating sound of bells or sound of 'Mridanga'. Gradually the signs of spiritual progress such as tears, thrill and trembling will appear in you.

Your body from head to foot will be thrilled by a serene and sweet touch and you will be overwhelmed with an ecstasy of joy. But remember Oh dear ascetic, here too you have not obtained anything substantial. You will have to go higher up and enter

into the most subtle kingdom of Truth.

Your real ascetic life will commence only from that stage which you will reach by continued efforts from this plane of light and sound. As you arrive at this stage your sense of body and inertness, perception of duality and attachment to material life will be loosened. You will find and feel that your inner feeling, heart and life are tied up with an inseparable bond of love for each of the varieties of the world, beast and bird, worm and insect, inert and moving and men in general. Your heart is linked up by a chain of sweet love with each foliage and each branch of the trees, with each particle of dust of the earth and with each drop of water of the ocean. A filial affection and love for each of the varieties of the world will overwhelm your heart. You

will feel as if this world with multiplicities is made up of your life and being. You will feel that they are born of you and are lying in you in multiple forms. Oh ascetic, this stage is very sweet and very pleasant. While in this stage, you will meet many deities and sages. This is Swalok or Heaven as described in the Sastras. While in this stage, all your desires and resolves will be imperceptibly fulfilled. You will become self controlled and capable of fulfilling all your desires. An ascetic may forget his high ideal and may be allured by the greed of wordly fame when he attains this sweet world full of life, where his desires are fulfilled without any impediment. But the ascetic who wants liberation from the bondage of the world do not stop even here. The ascetic who is not tempted by the super-human power

which he acquires during his progress in the course of meditation can achieve Mukti or Kaibalya (liberation from the worldly ties) by the strong urge of meditation. Those who want prosperity in this mortal world can reach the 'Shwa' or 'Maha Loka' by proceeding through this path and achieve mastery over all worldly achievements.

Oh my dear ascetic, proceed on this line and your desires will be fulfilled, be it mundane or divine.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावश्यते ॥

ॐ शान्तिः शान्तिः शान्तिः हरिः ॐ ॥

This is Absolute, that is Absolute
The Absolute comes out of the

Absolute

If the Absolute is taken out of the

Absolute

The rest will also remain Absolute.

Peace be on you

Peace be on you. "Hari Om"

Religious books by Sree Sree Baba Narendranath Brahmachary and published by DEVASANGHA MATH :—

1. MANTRA O PUJA RAHASYA
(Bengali 3rd Edition and Hindi 2nd Edition)
This book contains instructions as to how a worshipper when worshipping God in images or forms should proceed, in order to perceive that his desired God has appeared before him with the chanting of each mantra, to fulfill his desires.

Bengali edition Rs. 2. 50 paise, Hindi edition Rs. 2'00.

2. SADHANAR GRIHE Part I—
(Bengali 3rd edition and Hindi 1st edition)
The author describes in this book how he passed through the courses of sadhana from his boyhood against various odds and difficulties and attained the ultimate goal. In going through it you will learn how he saw divine lustres, heard celestial notes in the course of his Sadhana and realised Paramatman. Price—unbound Bengali or Hindi edition Rs. 3. 50 paise ; bound,

Bengali, Rs. 4. 25 paise. Part 2 to be published shortly.

3. HAIMABATI DARSHAN (Bengali and Hindi)—It is a book for devotees who wish deliverance from the worldly sorrows and also for religious minded people in general. It contains the mythological story of Indra, the King of Gods, who was fortunate by the presence of Paramatman in the guise of Haimabati. The author has described the steps followed by the ancient Hindu sages for realisation of the Self in lucid language. Price Re. 1/-.

5. PRATIMAY PRANA-PRATISTHA (Bengali and Hindi) It contains practical discourses as to how to perceive absolute consciousness in images when worshipped and also in the various names and forms of the world. Price Re. 1/-.

6. BRAHMARSHI SATYADEB—(Bengali and Hindi) The life of the religious preceptor of Sree Sree Baba and the author of the famous book 'SHADHAN SAMAR'—Price. Bengali edition Rs. 1/50 paise. Hindi edition Re. 1/-.

7. WHO IS DASHAMAHABIDYA—
(Bengali and Hindi) It contains the basic truth in the story of the ten great forms of the Divine Power described in the Hindu mythology. Price—Bengali 2nd edition 75 paise. Hindi edition 50 paise.

8. WHO IS NABADURGA—(Bengali and Hindi—3rd edition) It contains the mythological story of the nine divine forms of Durga—the mother,—how She awakens a devotee from his worldly slumber and slowly leads him to eternal freedom. Price 50 paise.

9. CHITHITE SHADHANA OR UPALABDHIR KATHA—(Bengali) This book has been compiled from a number of letters written by devotees describing their perception of divine attainments in the course of their Sadhana. Interesting mysteries of the life of a devotee will be known from this book. Price Re. 1.

10. ASHAR BANI or MESSAGE OF ENCOURAGEMENT—(English, Bengali, Hindi) How a devotee will enter the path

of sadhana has been described in this small book. Price—Bengali Hindi, 6 paise each. English, 10 paise.

11. SREE GURULAVA O DAKSHI-NATYER TIRTHA DARSHAN—by Srijukta Basanti Devi ; (Bengali). In this book the authoress has described in detail the religious places which she visited with her Guru and how she first found her Guru. The book contains photographs of the temples and religious places of Southern India. Price—Rs. 4/-.

Pictures on art paper :—

Sree Sree Brahmarshideva—12 paise.

Sree Sree Annapurna & Maheswar—6 paise.

Sree Sree Haimabati—large—38 paise,

Small—12 paise.

Sree Sree Parthasarathi—6 paise.

Sree Sree Baba—Rs. 1.25 paise.



